Sri Vishnu Sahasranama Bhashya

Commentary on Dhyana Slokas

Unlocking the deep, functional meanings behind the Divine Attributes of Bhagawan Vishnu

Introduction to the Dhyana Shlokas...

What are the Dhyana Shlokas?

The word *Dhyana* originates from the Sanskrit root *Dhyai*, which means to contemplate, reflect, or meditate deeply. In the context of the *Sri Vishnu Sahasranama*, the *Dhyana Shlokas* are the foundational invocation verses positioned before the chanting of the one thousand names. They act as a vital spiritual gateway, transitioning the mind from the chaotic distractions of the outer world into a state of quiet, one-pointed absorption.

Moving Beyond the Literal Imagery

To a casual observer, these verses seem to paint a purely physical portrait of Lord Vishnu—describing His garments of yellow silk, His dark cloud-like complexion, His brilliant jewels, and His massive universal form (*Vishwarupa*).

However, in the realistic (*Yathartha*) tradition of Vedantic commentary, these descriptions are far more than poetic labels or physical decorations. Every weapon He wields, every ornament He wears, and every posture He assumes is an **active, functional reality** representing specific cosmic laws, divine virtues, and layers of spiritual knowledge (*Jnana*). His form is not made of transient worldly matter, but is a condensed embodiment of absolute bliss, supreme intellect, and independent sovereignty.

The Purpose of this Bhashya

Chanting the names of the Lord can easily become mechanical if the mind does not understand who is being addressed. The purpose of these *Dhyana Shlokas*, and the commentary

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provided within this manual, is to unlock the functional **"Why"** behind every attribute.

When you understand *why* He holds the mace, *why* He looks upon us with lotus eyes, and *why* He reclines serenely upon the serpent of time, your prayer transforms. You are no longer merely repeating ancient words; you are actively engaging in *Anusandhana*—a conscious, deep meditation on the loving, protective character of **Sriman Narayana**.

By anchoring your awareness to these precise attributes before you pray, you align your soul with His independent grace (*Prasada*), dissolving daily anxieties and paving a clear path toward inner peace and ultimate liberation.

Every name, every description, and every single attribute in the *Dhyana Shlokas* is not just a poetic label. They are literal, functional realities that reveal *why* He acts, *how* He governs, and *what* He bestows upon the devotee.

When a novice reader understands the "why" behind the attribute, their chanting transforms from mechanical repetition into deep, conscious meditation (*Anusandhana*).

1

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकते मौक्तिकानाम् ।
मालाक्लुप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ॥
शुभ्रैरभ्रैरदभ्रैरुपरि विरचितैर्मुक्तपीयूषवर्षैः ।
आनन्दी नः पुनीयादरिनलिनगदाशङ्खपाणिर्मुकुन्दः ॥

Ksheero-danvat-pradeshe shuchi-mani-vilasat-saikate mouktikaanaam |
Maalaa-kluptaasanasthah sphatikamani-nibhair-mouktikair-manditaangah ||
Shubhrair-abhrair-adabhrair-upari-virachitair-mukta-peeyoosha-varshaihi |
Aanandee nah puneeyaat dari-nalina-gadaa-shankha-paanir-mukundah ||

Summary of Meaning

"May Lord Mukunda—who is seated upon a throne constructed of pearl garlands, situated on the dazzling, diamond-studded sandy shores of the Milky Ocean—purify us all. His sacred limbs are adorned with pearls that shine like pure crystal. Above Him, thick white clouds hover like a canopy, showering down continuous torrents of nectar. Holding the discus, lotus, mace,

and conch in His hands, may that blissfully radiant Lord protect and cleanse all souls."

- **Ksheera-udanvat-pradeshe**: In the celestial region or locality (*pradeshe*) surrounding the vast Ocean of Milk (*ksheera-udanvat*).
- **Shuchi-mani-vilasat-saikate**: On the sparkling sandy shores (*saikate*) constructed of pure, flawless, glowing diamonds and gems (*shuchi-mani*).
- **Mouktikaanaam**: Consisting entirely of white pearls.
- **Maalaa-klupta-asanasthah**: Firmly seated upon an elevated throne (*asanasthah*) constructed out of tightly woven strings and garlands (*maalaa*) of those pearls.
- **Sphatikamani-nibhair**: Possessing a body that shines with a clear, translucent glow reminiscent of pure quartz crystal (*sphatikamani*).
- **Mouktikair-mandita-angah**: Whose sacred limbs (*angah*) are richly adorned and decorated (*mandita*) with flawless pearls (*mouktikair*).
- **Shubhrair-abhrair-adabhrair**: Beneath an immense, massive canopy of thick (*adabhrair*), brilliantly white (*shubhrair*) rain clouds (*abhrair*).
- **Upari-virachitair**: Artfully arranged and hanging directly overhead (*upari*).
- **Mukta-peeyoosha-varshaihi**: Which are continuously showering down (*varshaihi*) torrents of pure, liberating nectar (*peeyoosha*).

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- **Aanandee**: He who is the very embodiment of absolute, unmutated bliss.
- **Nah**: All of us.
- **Puneeyaat**: May He thoroughly purify, cleanse, and elevate our minds and souls.
- **Dari-nalina-gadaa-shankha-paanir**: He whose four hands (*paanir*) hold the discus (*dari*), the lotus (*nalina*), the mace (*gadaa*), and the conch shell (*shankha*).
- **Mukundah**: Lord Mukunda, the solitary Giver of ultimate liberation.

The Esoteric Lens & Realizations

Ksheero-danvat-pradeshe shuchi-mani-vilasat-saikate mouktikaanaam (On the Pure Diamond Sands of the Milky Ocean)

- *Theological Truth*: The Milky Ocean represents *Sattva Guna* (absolute purity, peace, and unmutated material energy). The sand is made of pure diamonds (*Shuchi-mani*), not silica.
- *The "Why"*: The Lord places Himself in this setting to reveal the spiritual state required for inner progress. He sits on diamond sands because diamonds represent an indestructible, untainted mind. To connect with the Lord, the heart must become as calm and pure as the Milky Ocean, undisturbed by worldly waves.

Maalaa-kluptaasanasthah sphatikamani-nibhair (Seated on Pearls, Adorned in Crystal Radiance)

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- *Theological Truth*: A seat made of flawless pearls (*Mouktika*) and limbs glowing like crystal (*Sphatika*) represent the assembly of absolute spiritual wisdom and perfect transparency.
- *The "Why"*: He sits on a throne of pearls to show that He rules over creation through the soft, soothing power of grace, rather than fear or force. He acts as a transparent crystal, revealing that He has no hidden flaws or secret motives; His character is pure, clear light, instantly accessible to a clean heart.

Shubhrair-abhrair-adabhrair... Mukta-peeyoosha-varshaihi (The Canopy of Clouds Showering Nectar)

- *Theological Truth*: The massive white clouds (*Shubhra-abhra*) forming a canopy over Him represent the collective blessings of the higher deities, and the nectar (*Peeyoosha*) represents the bliss of *Moksha* (liberation).
- *The "Why"*: He causes nectar to shower down upon His abode to show the practical fruit of meditation. When the mind focuses on this scene, the Lord fills the parched, stressed human consciousness with the "nectar" of divine bliss (*Ananda*). Approaching Vishnu immediately cools down the burning tensions of daily life.

Dari-nalina-gadaa-shankha-paanir-mukundah (Mukunda, Holding the Discus, Lotus, Mace, and Conch)

- *Theological Truth*: He is addressed specifically by the name **Mukunda**, which means "The Giver of Mukti" (Liberation). He holds His signature cosmic instruments.

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- *The "Why"*: He is called *Mukunda* at the very end to define the ultimate goal of this prayer. He holds all His weapons in this peaceful setting to show that even when resting in His private abode, He is fully alert and armed to protect. The seeker rests in total confidence, knowing that the ultimate Giver of Freedom (*Mukunda*) is actively guarding the soul with His four eternal hands.

2

Bhūh Pādau Yasya (The Cosmic Form)

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्रसूर्यौ च नेत्रे ।

कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ॥

अन्तस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः ।

चित्रं रंरम्यते तं त्रिभुवनवपुषं विष्णुमीशं नमामि ॥

Bhūh pādau yasya nābhir-viyadasuranilas-chandra-sūryau cha netre |
Karnāvāshā-shiro-dhaur-mukhamapi-dahano yasya vāsteyam-abdhihi ||
Antas-stham yasya vishvam sura-nara-khaga-go-bhogi-gandharva-daityaihi |
Chitram ramramyate tam tribhuvana-vapusham vishnum-eesham namaami ||

Summary of Meaning

I meditate on the grand Cosmic Form of Lord Vishnu, whose feet are the Earth, whose navel is the atmosphere, and whose breath is the wind. His eyes are the sun and the moon, His ears are the cardinal directions, and His head is the heavens. Fire is His mouth, and the vast, deep oceans constitute His belly.

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Inside His vast form, the entire universe—filled with a wondrous variety of gods, humans, birds, animals, serpents, celestial musicians, and demons—rejoices and plays happily under His eternal protection.

Word-by-Word Literal Meaning (*Padartha*)

- **Bhūh**: The physical Earth.
- **Pādau**: The two feet.
- **Yasya**: Whose (belonging to Lord Vishnu).
- **Nābhih**: The navel.
- **Viyat**: The sky, skyward space, or atmosphere.
- **Asuranilah (Asu-anilah)**: The vital life-breath (*asu*) and the cosmic wind (*anilah*).
- **Chandra-sūryau**: The moon (*chandra*) and the sun (*sūryau*).
- **Cha**: And.
- **Netre**: The two eyes.
- **Karnāu**: The two ears.
- **Āshā**: The cardinal directions (North, South, East, West).
- **Shirah**: The head.
- **Dyauh**: The highest heavens or celestial realms.
- **Mukham-api**: And the mouth (*mukham*) as well (*api*).
- **Dahanah**: The blazing fire (Agni).
- **Vāsteyam (Vāstiyam)**: The dwelling place or clothing.
- **Abdhihi**: The vast oceans and seas.
- **Antas-stham**: Situated completely inside (*antah*).
- **Vishvam**: The entire created universe.

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- **Sura-nara-khaga-go-bhogi-gandharva-daityaihi**: Comprising deities (*sura*), humans (*nara*), birds (*khaga*), animals/cattle (*go*), serpents (*bhogi*), celestial musicians (*gandharva*), and demons (*daitya*).
- **Chitram**: Wonderful, diverse, and multi-colored.
- **Ramramyate**: Rejoices, plays, and moves about happily.
- **Tam**: Unto Him.
- **Tribhuvana-vapusham**: He who has the three worlds (*tribhuvana*) as His divine body (*vapu*).
- **Vishnum**: Lord Vishnu.
- **Eesham**: The supreme independent Lord and Ruler.
- **Namaami**: I bow down in deep reverence.

The Esoteric Lens & Realizations

Bhūh pādau yasya nābhir-viyat (The Earth as His Feet and Sky as His Navel)

- *Theological Truth*: In the Madhva school, the universe is 100% real (*Satyatva*), not an illusion. However, it cannot exist or function independently.
- *The "Why"*: The Lord assigns the Earth to His feet and the sky to His navel to reveal that the physical world is entirely supported and anchored by Him. The seeker learns that wherever we walk on this Earth, we are standing on the lowest footstool of His sovereign majesty, safely held by His unyielding support.

Asuranilas-chandra-sūryau cha netre (The Wind as His Breath, Sun and Moon as His Eyes)

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- *Theological Truth*: **Sri Mukhya Prana (Vayudeva)** is the cosmic life-breath (*Asu-anilah*) driven by the Lord, while the cosmic luminaries are governed by His sight.
- *The "Why"*: He manifests the wind as His breath and the sun and moon as His eyes to show His active, continuous maintenance of life. The seeker realizes that every breath we take is driven by His vital energy, and every cycle of day and night is directed by His watchful, benevolent gaze.

Karnāvāshā-shiro-dhaur-mukhamapi-dahano (Directions as Ears, Heavens as Head, Fire as Mouth)

- *Theological Truth*: The directions (*Disha*) and heavens (*Dyauh*) are real dimensions completely permeated and monitored by His all-pervading consciousness (*Antaryami*). Fire (*Dahana*) acts as His consuming instrument.
- *The "Why"*: He defines the cardinal directions as His ears to reassure the seeker that no matter where an earnest prayer is whispered in the cosmos, it falls directly into His hearing. He defines fire as His mouth to show that all cosmic offerings and sacrifices are ultimately consumed and digested by Him alone.

Vāsteyam-abdhihi (The Oceans as His Belly)

- *Theological Truth*: The oceans symbolize the massive repository of material resources and cosmic energy, completely contained within His infinite capacity.
- *The "Why"*: He holds the vast oceans in His belly to demonstrate His infinite capacity to contain, absorb, and balance the turbulent forces of creation. It gives the seeker absolute mental peace, proving that no matter how chaotic

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or stormy the "oceans" of worldly life become, they are safely contained within the peaceful stomach of the Supreme Master.

Bhūh pādau yasya... vāsteyam-abdhihi (The Outer Structure of the Cosmic Body)

- *Theological Truth*: In the Madhva school, the universe is 100% real (*Satyatva*), not an illusion. However, it cannot exist independently. By assigning the earth to His feet, wind to His breath, and oceans to His belly, it shows He is the *Antaryami* (inner controller) intimately governing every element from within.
- *The "Why"*: He reveals this outer alignment to give the seeker supreme confidence in everyday life. Knowing that the directions are His ears ensures that every prayer is heard, and knowing that the earth is His feet ensures that wherever we walk, we are supported by His sovereign majesty.

Antas-stham yasya vishvam... daityaihi (The Universe Living Inside Him)

- *Theological Truth*: *Antas-stham* explicitly confirms the total dependency of all creation (*Asvatantra*) upon the one independent Lord (*Svatantra*). Every living entity, regardless of their nature, is contained within His cosmic womb.
- *The "Why"*: He places this vast diversity inside Himself to demonstrate His infinite capacity for preservation. The seeker realizes that we do not float unprotected in an empty, cold void. We live, move, and exist safely cushioned inside the absolute protection of the Supreme Being.

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Chitram ramramyate tam tribhuvana-vapusham (The Joyful Play Inside His Form)

- *Theological Truth*: *Chitram* refers to the wonderful, real diversity of souls (*Jiva-Traividhya*). *Ramramyate* means they live and play vigorously.
- *The "Why"*: He describes this diverse play to reveal that existence is meant to be joyful under His governance. Even though the universe contains opposing forces like gods (*Suras*) and demons (*Daityas*), they are kept in a perfect, harmonious balance by His supreme order (*Eesham*). The seeker attains ultimate peace, knowing that the ultimate Ruler (*Eesham*) balances all cosmic conflicts perfectly.

Tribhuvana-vapusham vishnum-eesham namaami (The Supreme Sovereign)

- *Theological Truth*: The three worlds (Bhur-Bhuvah-Svah) symbolize the body of the Supreme God, meaning the entire universe is nothing but the marvelous and beautiful embodiment of Bhagawan Vishnu. *Eesha* means Master—Vishnu is the Master of Masters, the Overlord of all gods, and the ultimate Supreme Reality.
- *The "Why"*: He is established as *Eesham* to declare that **Vishnu is the ONE AND THE ONLY GOD; all others are His servants (*Kinkararu*) and entirely dependent on Him for their existence.** We offer our obeisance and salutations to that Vishnu, the *Eeshwarah*, who is completely omnipotent, omnipresent, and omniscient, locking in our absolute faith that all worldly forces are tightly governed under His singular, benevolent hand.

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शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं

विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।

लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यम्

वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

śāṃtākāraṃ bhujagaśayanaṃ padmanābhaṃ sureśaṃ!
viśvādhāraṃ gaganasadṛśaṃ meghavarṇaṃ śubhāṃgaṃ!
lakṣmīkāṃtaṃ kamalanayanaṃ yogibhirdhyānagamyaṃ !
vaṃde viṣṇuṃ bhavabhayaharaṃ sarvalokaikanāthaṃ!

Summary of Meaning

"I bow to Lord Vishnu, the ultimate master of all universes, who is the very embodiment of absolute peace. He rests

serenely upon the cosmic serpent, and from His navel springs the primeval lotus of creation. He is the lord of all gods, the foundational support of the cosmos, all-pervading like the infinite sky, and dark-complexioned like a rain-bearing cloud. Possessing luminous, auspicious limbs, He is the beloved consort of Sri Lakshmi, lotus-eyed, and attainable by sages through deep meditation. I salute that all-powerful Savior who completely destroys the terrifying fear of worldly existence."

SaAntaakaaram: the one who is a personification of peace;

Bhujagasayanam: the one who reclines on the great serpent bed Aadisesha;

PadmanaAbham: the one whose navel is in the form of a Lotus that has given birth to the creation of universe;

Suresham: the one who is Lord of the Deities;

ViswaAdhaaram: the one on whose support entire Universe is rested;

Gagana-Sadrisham: the one who is all pervading like the sky;

Megha-Varnam: the one whose colour resembles that of a cloud;

SubhaAngam: the one who has a beautiful and auspicious body configuration;

Lakshmii-KaAntham: the one who is the Lord of Goddess Lakshmi Devi;

Kamala-Nayanam: the one who has Lotus eyes;

Yogibhir-dyaana-gamyam: the one who rests in the hearts of Yogis who perceive Him through meditation;

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Vande-Vishnum: I adore Sri MaHaA Vishnu;

Bhava-Bhaya-Haram: the one who is the destroyer of fear of cycle of births and deaths (Samsaara);

Sarva-Lokaika-NaAtham: the one who is Lord of the entire Universe;

The Esoteric Lens & Realizations

Shāntākāraṃ bhujagashayanaṃ padmanābhaṃ sureshaṃ (The Peaceful Ruler)

1. *Theological Truth*: In the Madhva tradition, the Lord is *Nirdosha*—completely free from any stress, anger, or worldly agitation. He rules all gods (*Suresha*) independently while reclining on the serpent of time.
2. *The "Why"*: He reveals Himself in this serene posture to give the seeker immense mental relief. While managing the massive task of cosmic creation from His navel (*Padmanābha*), He remains completely calm (*Shāntākāram*). The seeker learns that no matter how chaotic our personal lives feel, the Master governing our destiny is perfectly at peace, reassuring us that everything is handled under His steady hand.

Vishvādhāraṃ gaganasadrishaṃ meghavarnaṃ shubhāngaṃ (The Infinite Support)

3. *Theological Truth*: As the *Vishvādhāram*, He is the real, foundational pillar holding up a real universe. His form is *Aprakruta*—not made of flesh and bone, but of pure, luminous goodness (*Shubhāngam*).
4. *The "Why"*: He aligns His presence with the infinite sky (*Gaganasadrisham*) to show His continuous availability. The

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seeker realizes that just as the sky is everywhere, Vishnu is present in every atom, acting as an invisible cushion supporting our weight. His cloud-like complexion (*Meghavarnam*) promises that His infinite power exists solely to shower blessings upon us.

Lakshmīkāṃtaṃ kamalanayanaṃ yogibhirdhyānagamyaṃ (The Reachable Master)

5. *Theological Truth*: Sri Lakshmi is the highest of dependent souls, ever-anchored to His chest. Though He is so immense that yogis must meditate deeply to catch a glimpse of Him, He remains sweet, approachable, and loving.
6. *The "Why"*: He is called *Lakshmīkāntam* to demonstrate His absolute fulfillment—He needs nothing from the world, yet He looks upon us with lotus eyes (*Kamalanayanam*) of pure compassion. The seeker learns that He is not an unapproachable, cold force; He is an intimate, loving protector who is reachable the moment our thoughts turn toward Him in quiet contemplation.

Vande viṣṇuṃ bhavabhayaharaṃ sarvalokaikanāthaṃ (The Destroyer of Fear)

7. *Theological Truth*: *Bhava* represents the constant, exhausting anxiety of worldly suffering and rebirth. Vishnu is the *only* (*Eka*) independent Lord (*Nātha*) who holds the keys to liberation.
8. *The "Why"*: He places *Bhava-bhaya-haram* at the grand finale of the verse to deliver the ultimate medicine for human anxiety. The seeker learns that we do not have to live in fear of tomorrow, karma, or death. By bowing to the *Sole Master of All Realms*, we hand our fears over to the one

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supreme authority who has the absolute power to dissolve them instantly.

4

मेघश्यामं पीतकौशेयवासं श्रीवत्साङ्कं कौस्तुभोद्भासिताङ्गम् ।

पुण्योपेतं पुण्डरीकायताक्षं विष्णुं वन्दे सर्वलोकैकनाथम् ॥

Meghashyāmam pītakausheyavāsam
shrīvatsānkam kaustubhod-bhāsitāngam |
Puṇyopetaṃ puṇḍarīkāyatākṣaṃ viṣṇuṃ vande
sarva-lokaika-nātham ||

Summary of Meaning

"I bow to Lord Vishnu, the sole master of all universes. He is beautifully dark like rain-bearing clouds and wears garments of yellow silk. His chest bears the sacred Srivatsa mark, and His body radiates the brilliant glow of the Kaustubha gem. Permeated with supreme holiness, His large eyes resemble the petals of a blooming lotus."

Word-by-Word Literal Meaning (*Padartha*)

- **Megha-shyāmam**: Dark blue or black (*shyāmam*) like a rain-bearing cloud (*megha*).
- **Pīta-kausheya-vāsam**: Clothed in garments (*vāsam*) made of yellow (*pīta*) silk (*kausheya*).
- **Shrīvatsa-ānkam**: Bearing the sacred mark (*ānkam*) called Srivatsa on His chest.

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- **Kaustubha-udbhāsita-angam**: Whose physical limbs (*angam*) are brilliantly illuminated (*udbhāsita*) by the radiant glow of the Kaustubha gem.
- **Puṇya-upetam**: Fully possessed of or permeated with (*upetam*) ultimate holiness and auspicious virtues (*puṇya*).
- **Puṇḍarīka-āyata-akṣam**: Having eyes (*akṣam*) that are broad and extended (*āyata*) like the petals of a white blooming lotus flower (*puṇ|ḍarīka*).
- **Viṣṇum**: Unto the all-pervading Supreme Lord Vishnu.
- **Vande**: I bow or offer my respectful salutations.
- **Sarva-loka-eka-nātham**: The singular, absolute (*eka*) Master and Protector (*nātham*) of all worlds and planes of existence (*sarva-loka*).

The Esoteric Lens & Realizations

Meghashyāmam (Dark like Rain Clouds):

- *Theological Truth*: Represents that the Lord is absolutely dense and packed with infinite spiritual attributes (*Guna-Purna*), making Him unfathomable by limited human intellects.
- *The "Why"*: He is called this to remind the seeker of His unconditional mercy (*Karuna*). Just as a heavy rain cloud showers life-giving water on all lands without expecting anything in return, Vishnu pours His grace unconditionally to sustain all souls.

Pītakausheyavāsam (Wearing Yellow Silk):

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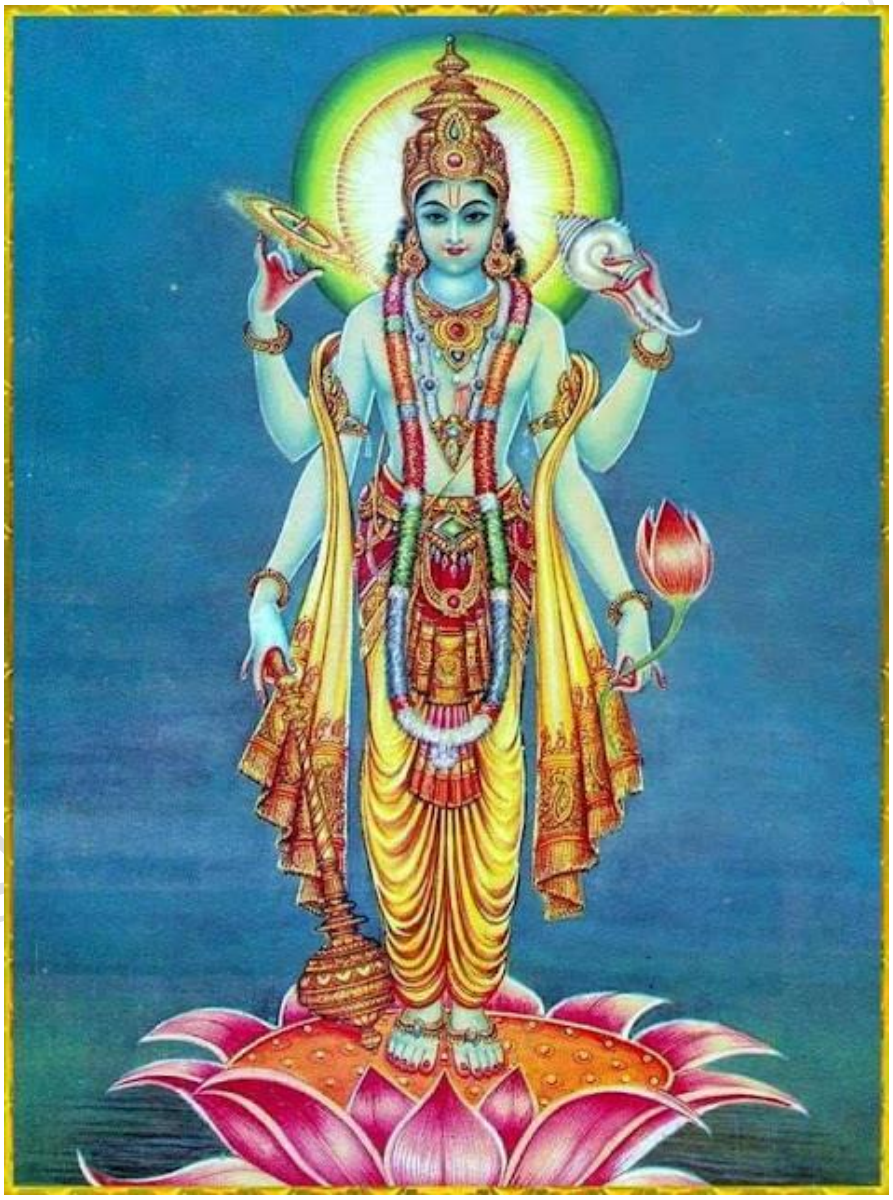
- *Theological Truth*: His garment is His own ultra-pure, untouched energy of flawless spiritual knowledge (*Jnana*).
- *The "Why"*: Yellow is the Vedic color of intellectual illumination, and silk naturally resists impurities. He wears this to show He is the ultimate Spiritual Preceptor. Contemplating His garment inspires a prayer for Him to clothe the mind with true wisdom.



Shrīvatsānkam (The Mark of Srivatsa):

- *Theological Truth*: The sacred seal showing His eternal relationship with His consort, Sri Mahalakshmi, who is ever-present on His chest as His highest dependent servant.
- *The "Why"*: *Shri-vatsa* means "the darling of Lakshmi." He carries this mark over His heart to show the reward of pure surrender. When a soul becomes His dedicated servant, Vishnu takes that soul's entire burden upon Himself and proudly wears their love as a personal badge of honor.

Kaustubhod-bhāsitāngam (Radiant with the Kaustubha Gem):

- *Theological Truth*: The gem represents the pure essence of souls (*Jiva-Tattva*). Liberated souls (*Mukta Jivas*) do not merge into Him; they retain individuality and shine eternally as ornaments close to His heart.
- *The "Why"*: He wears this glowing gem to give ultimate hope for salvation. It proves that a soul will never lose its unique identity in liberation, remaining safely held against His chest, shining by His reflected light.

Puṇyopetam (Permeated with Holiness):

- *Theological Truth*: In the Madhva tradition, Lord Vishnu does not accumulate goodness through worldly deeds; He *is* the absolute definition of purity, completely devoid of material flaws (*Prakruta Dosha*).
- *The "Why"*: He is described as *Puṇyopetam* to reassure the seeker that His nature is entirely flawless and unchanging. Chanting His names cleanses our minds because we are

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actively connecting our imperfect human thoughts to the one absolute source of ultimate, unadulterated purity.

Puṇḍarīkāyatākṣam (Lotus-Eyed):

- *Theological Truth*: His lotus-like gaze remains entirely untainted by worldly flaws while triggering the spiritual awakening of the soul.
- *The "Why"*: A lotus blooms in muddy water, yet no mud sticks to its petals. He is called lotus-eyed because His gaze is completely untouched by material flaws (*Prakruta Dosha*). His perfectly objective, calm gaze is what awakens a sleeping consciousness.

Sarva-lokaika-nātham (Sole Master of All Realms):

- *Theological Truth*: Firmly establishes *Hari Sarvottamatva*—He is the only completely independent Ruler over all planes of existence.
- *The "Why"*: He is called the *Sole* Master to grant absolute mental peace. It reassures the seeker that there are no chaotic, conflicting forces running the universe; life and karma are held securely under just *One* supreme, benevolent authority.

5

सशङ्खचक्रं सकिरीटकुण्डलं सपीतवस्त्रं सरसीरुहेक्षणम् ।

सहारवक्षःस्थलशोभिकौस्तुभम् नमामी विष्णुं शिरसा चतुर्भुजम् ॥

Sa-Shankha-Chakram Sa-Kiriita-Kunnddalam Sa-Piita-Vastram Sarasiiruhekshanam |

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Sa-Haara-Vakshas-Sthala-Shobhi-Kaustubham Namaami Vishnum Shirasaa Catur-Bhujam ||

Summary of Meaning

"I bow my head in deep reverence to Lord Vishnu, the four-armed one, who holds the holy conch and the divine discus. He is adorned with a magnificent crown, glowing earrings, and garments of brilliant yellow silk. His expansive eyes are like blooming lotuses, His chest is decorated with beautiful garlands, and He radiates with the celestial light of the Kaustubha gem."

Tattva©

- **Sa-Shankha-Chakram**: Along with (*sa*) the sacred conch shell and the spinning discus.

- **Sa-Kiriita-Kunnddalam**: Adorned with (*sa*) a majestic royal crown (*kiriita*) and glowing ceremonial earrings (*kunnddala*).
- **Sa-Piita-Vastram**: Wearing (*sa*) garments of brilliant yellow silk fabric.
- **Sarasiiruha-īkṣaṇam**: Possessing gentle eyes (*īkṣaṇam*) that look exactly like a lotus flower growing out of the water (*sarasiiruha*).
- **Sa-Haara**: Accompanied by (*sa*) beautiful ornamental chest garlands and necklaces (*haara*).
- **Vakshas-Sthala**: Located precisely upon the expanse of His chest.
- **Shobhi-Kaustubham**: Beautifully decorated by the brilliant, glowing light (*shobhi*) of the Kaustubha gem.
- **Namaami**: I bow down in deep reverence and surrender.
- **Vishnum**: Unto the all-pervading Supreme Lord Vishnu.
- **Shirasaa**: Physically using my head (*shirasaa*) tilted downward in total humility.
- **Catur-Bhujam**: He who naturally manifests with four (*catur*) divine arms (*bhujam*).

The Esoteric Lens & Realizations

Sa-Shankha-Chakram (With the Conch and Discus)

- **Theological Truth**: He carries the primary emblems of cosmic governance and eternal Vedic sound.
- **The "Why"**: He reveals Himself holding these two specific instruments first to show that He is actively running the

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universe. The conch sounds the call of truth to awaken your soul, while the discus stands ready to instantly cut away your worldly fears.

Sa-Kiriita-Kunnddalam (With Crown and Earrings)

- **Theological Truth**: The crown signifies His supreme, unchallenged lordship (*Sarvottamatva*), and the earrings symbolize the perfection of hearing the prayers of His devotees.
- **The "Why"**: He wears the crown to reassure the novice reader that He is the ultimate Sovereign King of all creation—no worldly problem is bigger than His decree. He wears the brilliant earrings (*Kundala*) to show that He is always eagerly listening to the internal, silent cries of His devoted servants.

Sa-Piita-Vastram (With Yellow Garments)

- **Theological Truth**: As in the first shloka, the yellow garment represents the pure, untainted energy of absolute spiritual knowledge (*Jnana*).
- **The "Why"**: He drapes Himself in yellow to reveal that He is the ultimate spiritual protector. Just as a physical cloth shields a human body, His supreme wisdom shields the dependent soul from the burning heat of worldly miseries.

Sarasiiruhekshanam (With Lotus-Like Eyes)

- **Theological Truth**: *Sarasiiruha* means "that which grows in a lake" (the lotus). His eyes are perfectly wide, open, and serene.

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- **The "Why"**: He casts His divine gaze (***Ikshana***) upon the meditating soul to trigger its spiritual awakening.He wears lotus eyes to demonstrate His complete detachment from worldly flaws. Even though He controls this messy material realm, He remains as pure and untouched as a lotus leaf, casting a gaze of pure, unbiased compassion to lift your mind upward.

Sa-Haara-Vakshas-Sthala-Shobhi-Kaustubham (With Garlands and the Kaustubha Gem on His Chest)

- **Theological Truth**: The garland (*Haara*) represents the beautiful string of pure cosmic virtues, and the *Kaustubha* represents the collective assembly of all living souls (*Jiva-Tattva*).
- **The "Why"**: He places the *Kaustubha* gem directly on His chest alongside His garlands to show how much He values you. The novice reader learns that we are not insignificant dots in a cold universe; to Vishnu, the dependent soul is a precious, brilliant jewel that He chooses to wear directly over His own heart.

Namaami Vishnum Shirasaa Catur-Bhujam (I Bow my Head to the Four-Armed Vishnu)

- **Theological Truth**: *Shirasaa* means "with the head tilted down in total surrender." *Catur-Bhujam* indicates His four transcendental arms.
- **The "Why"**: The reader physically bows the head (*Shiras*) to actively break human pride and intellectual arrogance. We bow specifically to the Four-Armed form because those four hands are eternally extended to grant the four great goals of

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life (*Purusharthas*): Righteousness (*Dharma*), Prosperity (*Artha*), Joy (*Kama*), and ultimate Freedom (*Moksha*).

6

छायायां पारिजातस्य हेमसिंहासनोपरि

आसीनमम्बुदश्याममायताक्षमलङ्कृतम् ।

चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कित वक्षसं

रुक्मिणी सत्यभामाभ्यां सहितं कृष्णमाश्रये ॥

chāyāyāṃ pārijātasya hēmasiṃhāsanōpari |
āsīnamambudaśyāmamāyatākṣamalaṅkṛtam ||

candrānanaṃ caturbāhuṃ śrīvatsāṅkitavakṣasam |
rukmiṇīsatyabhāmābhyāṃ sahitaṃ kṛṣṇamāśrayē ||

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Meaning...

Chāyāyāṃ pārijātasya: In the shade of the divine Parijata (wish-fulfilling) tree.

Hēma-siṃhāsana-upari āsīnam: Seated upon a throne of pure gold.

Ambuda-śyāmam: Possessing a complexion dark and beautiful like a rain-cloud.

Āyata-akṣam-alaṅkṛtam: Adorned with broad, compassionate eyes.

Candra-ānanam: Having a face as radiant and cooling as the full moon.

Caturbāhum: Possessing four arms (signifying His identity as Supreme Narayana).

Śrīvatsa-aṅkita-vakṣasam: Bearing the Srivatsa mark—the eternal abode of Goddess Lakshmi—on His chest.

Rukmiṇī-satyabhāmābhyāṃ sahitam: Accompanied by His consorts, Rukmini Devi and Satyabhama Devi.

Kṛṣṇam-āśrayē: In such a Lord Krishna, I take absolute refuge.

Additional notes...

The Parijata tree was brought to Earth from heaven by Lord Sri Krishna to resolve a playful conflict between His queens, Satyabhama and Rukmini. The tree represents the wish-fulfilling nature of the Lord. Sitting in its shade signifies that the devotee who takes refuge in Him is protected from the "heat" of worldly sorrows and granted the highest spiritual aspirations.

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This verse establishes the absolute supremacy and independence of the Lord. The golden throne and four arms confirm that Krishna is the Poorna-Brahma (the Absolute). He is the Svatantra (Independent) ruler, the supreme sovereign of all existence Bhagawan SriManNarayana the Hari Sarvottama.

The Srivatsa mark and the mention of the two Queens highlight the role of Mahalakshmi. She is the foremost of all beings (Nitya-anapaayani), always dependent on Him but eternally present on His chest as His divine mercy, she is never separated from Him.

Mahalakshmi is the "Abhimani Devata" (Presiding Deity) of all material and spiritual energy. By bearing the Srivatsa mark on His chest, Krishna is shown as Shrivasa—the abode of Lakshmi. While Lakshmi is Nitya-Mukta (eternally free), she is still dependent on Him. Her presence on His chest signifies that the Lord's mercy (Daya) is always active through Her.

Rukmini (incarnation of Sridevi/Spiritual Energy) and Satyabhama (incarnation of Bhudevi/Material Energy) represent His mastery over both the spiritual and material realms.

The word āśrayē (I take refuge) defines the relationship between the Jiva (soul) and Paramatman (God). The soul is Paratantra (dependent) and finds its ultimate purpose only in the shelter (refuge) of the Lord.

Summary...

I meditate upon Bhagawan Sri Krishna, the dark-hued Supreme independent Reality, who sits beneath the Parijata tree. He is the master of all energies, evidenced by the presence of Lakshmi on His chest and His two Queens by His side.

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He is the life-giving cloud and the cooling moon for His devotees. He is PARJANYA (rain cloud) the one who releases us from the bondage of cycle of birth and death, the one who releases/showers HIs blessings on us like a Cloud burst extinguishing our Tapatraya (the three types of worldly suffering—physical, mental, and spiritual). His face (Candrānanam) provides the tāpatraya-shamana. His grace is nirupadhika (unconditional) and brings life to the parched souls of the Jivas.

Recognizing my inherent dependence on Him, I surrender to His cooling grace and take absolute refuge in His lotus feet.

7

वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी ।

श्रीमन्नारायणो विष्णुर्वासुदेवोऽभिरक्षतु ॥

Vanamaali gadee shaarngee shankhii chakrii cha nandakii |
Shrimannaaraayano vishnur-vaasudevo-abhirakshathu ||

Summary of Meaning

The absolute independent reality, Lord Sri Hari, wears the *Vanamālā*, which is the cosmic manifestation of His eternal consort, Sri Lakshmi Devi (the conscious primordial nature, *Chetana Prakriti*). This attribute signifies that the entire matrix of creation, governed flawlessly by Mahalakshmi, is held effortlessly as an ornament by the Supreme Lord, demonstrating their eternal, unmediated, and inseparable relationship.

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The Sovereign Lord & His Divine Instruments

- **Vana-maali: One who eternally wears a garland (*maali*) made of wild, evergreen forest flowers (*vana*).**
- **Gadee: The wielder or holder of the sacred mace named *Kaumodaki*.**
- **Shaarngee: The holder of the divine cosmic bow named *Sharnga*.**
- **Shankhii: The holder of the sacred white conch shell named *Panchajanya*.**
- **Chakrii: The wielder of the spinning divine discus named *Sudarshana*.**
- **Cha: And.**
- **Nandakii: The holder of the sharp sword of wisdom named *Nandaka*.**
- **Shriman-naaraayanah: Lord Narayana, who is eternally accompanied by and inseparable from the goddess of supreme auspiciousness, Sri Lakshmi.**
- **Vishnuh: The all-pervading Lord who enters and sustains all cosmic matter.**
- **Vaasudevah: The divine indweller who resides inside every single living being and atom of creation.**
- **Abhirakshathu: May He protect, guard, and shield us completely and from all directions.**

1. Gadī (The Mace – Kaumodakī)

Summary of Meaning

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The absolute independent reality, Lord Sri Hari, wields the divine mace *Kaumodakī*, which is presided over by the supreme soul among the dependents, Sri Mukhyaprana Vayudeva. This attribute signifies the deployment of ultimate, unyielding spiritual strength (*Bala*) to decisively crush cosmic imbalance and the pride of bound souls.

Word-by-Word Literal Meaning (Padartha)

- **Gadā**: The divine mace named *Kaumodakī* (the granter of deep spiritual intoxication and joy in service).
- **Ī (Gadī)**: The Supreme Independent Lord who flawlessly wields and commands this instrument of cosmic strength.

The Esoteric Lens & Realizations

- **The Theological Truth**: In the strict cosmic hierarchy (*Taratamya*), Sri Mukhyaprana Vayudeva occupies **Kaksha 3** as *Jeevottama* (the highest of all souls). He is the exclusive provider of *Bala* (spiritual energy and strength). By wielding the mace presided over by Vayudeva, Sri Hari demonstrates that all cosmic force and the capacity for spiritual exertion are entirely dependent (*Paratantra*) upon His supreme will.
- **The Functional "Why"**: The attribute *Gadī* is invoked to establish that entry into true devotion requires the complete destruction of *Ahamkara* (stubborn, false ego). The mace does not merely strike physical adversaries; it shatters the illusion of independent agency in the seeker. Sri Mukhyaprana uses this force to crush negative, demonic traits (*Asura Bhava*), forcing the finite identity to break so it can rest safely in its true nature as an eternal servant (*Daasa-bhava*).

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2. Śārṅgī (The Bow – Śārṅga)

Summary of Meaning

The absolute independent reality, Lord Sri Hari, holds the magnificent bow *Śārṅga*, which is directly presided over by Sri Saraswati Devi. This attribute signifies the absolute consolidation, pulling back, and razor-sharp direction of all cosmic sensory and mental faculties toward the Divine.

Word-by-Word Literal Meaning (Padartha)

- **Śārṅga**: The divine bow of infinite power, representing the cosmic faculties of *Manas* (Mind) and *Indriyas* (Senses).
- **Ī (Śārṅgī)**: The Supreme Independent Lord who effortlessly strings and commands this instrument of sensory mastery.

The Esoteric Lens & Realizations

- **The Theological Truth**: In the *Taratamya*, Sri Saraswati Devi occupy **Kaksha 4** as the conscious *Abhimani* of pure speech, intellect, and mental focus. The bow itself is not an inert weapon; it is the manifestation of these highly elevated Devi. When Sri Hari holds the bow, it demonstrates *Hari Sarvottamatva* over the psychological matrix of the universe.
- **The Functional "Why"**: The attribute *Śārṅgī* is invoked because a seeker's mind is naturally scattered outward toward material objects (*Vishaya*). The stringing and drawing back of the *Śārṅga* bow represent the forced inward pulling of these wild thoughts. Sri Hari utilizes the purifying energy of Saraswati to align the seeker's cognitive faculties with target-like precision toward absolute truth (*Dharma*).

3. Śaṅkhī (The Conch – Pāñcajanya)

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Summary of Meaning

The absolute independent reality, Lord Sri Hari, holds the sacred conch *Pāñcajanya*, within which His eternal, unblemished consort, Sri Lakshmi Devi, permanently resides. This attribute signifies the broadcast of the flawless, primordial sound vibration of the eternal Vedas, awakening sleeping souls to their true spiritual identity.

Word-by-Word Literal Meaning (Padartha)

- **Śaṅkha**: The divine white conch *Pāñcajanya*, the absolute reservoir of the primal sound (*Nada-Brahman*) and spiritual purity.
- **Ī (Śaṅkhī)**: The Supreme Independent Lord who sounds this vessel of ultimate awakening.

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- **The Theological Truth**: Sri Lakshmi Devi occupies **Kaksha 2** of the *Taratamya*, completely transcending all bound and liberated souls as *Nitya-Muktā*. Her permanent residence in the *Śaṅkha* dictates why it is the exclusive vessel for Sri Hari's *Abhisheka*. No *Jiva* has the inherent capacity to directly perform *Abhisheka* on the Supreme. Therefore, using the conch signifies that Mahalakshmi herself is performing the ritual service. The water passing through it carries her pristine touch, rendering the offering perfect for *Hari Sarvottamatva*.
- **The Functional "Why"**: The attribute *Śaṅkhī* is invoked because souls are trapped in the deep sleep of beginningless ignorance (*Avidya*). When Sri Hari sounds the *Pāñcajanya*, the Vedic vibration shatters spiritual deafness. It instills the

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unshakeable realization that the soul is entirely dependent (*Paratantra*) and exists solely for the eternal service and delight of the Independent Supreme.

4. Cakrī (The Discus – Sudarśana)

Summary of Meaning

The absolute independent reality, Lord Sri Hari, wields the unstoppable, brilliant discus *Sudarśana*, which is presided over by Sri Durga Devi. This attribute signifies the absolute command over cosmic time and the instantaneous severing of the dense, structural bonds of karma.

Word-by-Word Literal Meaning (Padartha)

- **Cakra**: The spinning, luminous weapon named *Sudarśana* (meaning "Auspicious Vision" or "The Sight of Truth").
- **Ī (Cakrī)**: The Supreme Independent Lord who revolves and directs this ultimate instrument of cosmic order.

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- **The Theological Truth**: Sri Durga Devi (the material-governing form of Mahalakshmi) and the *Vyuha* avatar Sri Pradyumna infuse the *Sudarśana Chakra* with unstoppable mental and temporal energy. In the *Taratamya*, this weapon represents the highest cosmic mind and the wheel of Time (*Kala-Chakra*). Wielding it underscores that time, space, and material laws are entirely submissive to *Hari Sarvottamatva*.
- **The Functional "Why"**: The attribute *Cakrī* is invoked because bound souls are entangled in an intricate, impossible web of past actions (*Karmic bondage*) that no self-effort can untangle. The spinning of the discus provides

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the seeker with *Sudarśana* (an auspicious vision of the Divine) while instantly slicing through beginningless material obstructions. It clears the path of *Sadhana* by removing heavy spiritual blocks that are entirely beyond human capacity to overcome.

5. Nandakī (The Sword – Nandaka)

Summary of Meaning

"The absolute independent reality, Lord Sri Hari, brandishes the blazing sword Nandaka, whose internal consciousness is governed by Sri Durga Devi. This attribute signifies the deployment of ultimate, razor-sharp spiritual wisdom (*Tattva-Jnana*) to completely sever material attachments and grant the unadulterated bliss (*Ananda*) of liberation."

Word-by-Word Literal Meaning (*Padartha*)

- **Nandaka**: The divine sword of illumination, literally meaning "that which causes eternal spiritual delight."
- **Ī (Nandakī)**: The Supreme Independent Lord who unsheaths and wields this weapon of ultimate discernment.

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- **The Theological Truth**: As established in the scriptural *Pramana*, **Sri Durga Devi** (the kinetic will aspect of Sri Mahalakshmi) serves as the *Abhimani Devata* for the sword *Nandaka*. In the *Taratamya* hierarchy, Durga Devi commands the power of cosmic containment and the absolute destruction of darkness. By positioning Durga Devi as its *Abhimani*, the *Bhashya* highlights that divine knowledge is an unyielding, invincible force capable of vanquishing the most stubborn illusions of material bondage.

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- **The Functional "Why"**: The attribute *Nandakī* is intentionally placed at the conclusion of this weapon sequence. True, eternal bliss (*Ananda*) is fundamentally impossible without *Aparoksha Jnana* (direct, flawless perception of Sri Hari). The sword cuts through the dense, beginningless knot of false knowledge (*Mithya-Jnana*) and material attachments. Under the governance of Sri Durga Devi, this weapon acts as the final cosmic eraser of *Samsara*, leaving the soul pure, luminous, and firmly established in its true nature of eternal servitude to Sriman Narayana.

Living Traditions & Prophetic Realities

- **The Kalki Avatara Connection**: This weapon holds supreme historical importance for the conclusion of our cosmic cycle. In the forthcoming *Kalki Avatara*, Bhagawan Vishnu prominently unsheaths this very sword, *Nandaka*, to cut down the peak corruption of Kali-Yuga. The weapon physically manifests to cleanse the earth and firmly re-establish *Dharma*.
- **The Tirumala Kshetra Upasana:** This scriptural truth transitions into direct, physical evidence at the holy Tirumala Kshetra. Lord Venkateswara is eternally adorned with the **Nandaka Khadga**. Devotees are granted a rare, blessed opportunity to contemplate His majestic role as our immediate protector in this age during the sacred **Poolangi Seva on Thursdays**. On this evening, His full form is beautifully revealed, arrayed in a rich velvet gown and wrapped from crown to feet in magnificent floral garlands.

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- We find a parallel physical testament to this protective adoration at **NarayanaVanam**—the holy site where the divine marriage of Lord Srinivasa with Padmavathi Devi took place. Here, the Lord is worshipped in the majestic wedding attire of **Kalyana Venkateswara**, uniquely holding a tactical hunting sword (*Katthi*) at His waist, further exemplifying His sovereign, protective presence.

PRAMANA FOR ABHIMANI DEVATAS OF VISHNU AYUDHAS (Vishnu Aavarana Pooja - *Tantrasara Sangraha)*

ततश्चक्रायुधादीनि पूजयेत्क्रमशो दश ।

दुर्गा चक्राधिदेवी स्याच्छ्रीश्च शङ्खाधिदेवता ॥ ८

वायुर्गदाधिदेवः स्याद्भूमिः पद्माभिमानिनी ।

दुर्गैव खड्गदेवी स्याच्छार्ङ्गं चैव सरस्वती ॥ ८

पञ्च प्राणाः पञ्च बाणा विरिञ्चः कौस्तुभात्मकः ।

श्रीरेव वनमालायां लक्ष्मीः श्रीवत्ससंस्थिता ॥ ८

tataścakrāyudhādīni pūjayetkramaśo daśa |

durgā cakrādhidevī syācchrīśca śaṅkhādhidevatā || 8

vāyurgadādhidevaḥ syādbhūmiḥ padmābhimāninī |

durgaiva khaḍgadevī syācchārṅgaṃ caiva sarasvatī || 8

pañca prāṇāḥ pañca bāṇā viriñcaḥ kaustubhātmakaḥ |

śrīreva vanamālāyāṃ lakṣmīḥ śrīvatsasaṃsthitā || 8

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Verse 1:

ततश्चक्रायुधादीनि पूजयेत्क्रमशो दश ।

दुर्गा चक्राधिदेवी स्याच्छ्रीश्च शङ्खाधिदेवता ॥

Meaning: Then, one should worship the ten weapons/attributes in proper sequence, starting with the Chakra (discus). Goddess **Durga** is the presiding deity of the **Chakra**, and Goddess **Shri** (Lakshmi) is the presiding deity of the **Shankha** (conch).

Verse 2:

वायुर्गदाधिदेवः स्याद्भूमिः पद्माभिमानिनी ।

दुर्गैव खड्गदेवी स्याच्छार्ङ्गं चैव सरस्वती ॥

Meaning: Lord **Vayu** is the presiding deity of the **Gada** (mace), and Goddess **Bhumi** (Earth) is the presiding deity of the **Padma** (lotus). Goddess **Durga** herself is the deity of the **Khadga** (sword), and Goddess **Sarasvati** is the deity of the **Sharnga** (bow).

Verse 3:

पञ्च प्राणाः पञ्च बाणा विरिञ्चः कौस्तुभात्मकः ।

श्रीरेव वनमालायां लक्ष्मीः श्रीवत्ससंस्थिता ॥

Meaning: The five **Pranas** (vital breaths) are the **five arrows**, and Lord **Virincha** (Brahma) is the essence of the **Kaustubha gem**. Goddess **Shri** resides in the **Vanamala** (divine garland), and Goddess **Lakshmi** is situated in the **Shrivatsa** (the sacred mark on the Lord's chest).

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पद्मपत्र विशालाक्ष पद्मनाभ सुरोत्तम ।

भक्तानामं अनुरक्तानां त्राता भव जनार्दन ॥

"Padma-patra-vishālāksha padma-nābha surottama |
Bhaktaanām anuraktaanaaM traataa bhava janārdana"
||

Summary of Meaning

"O Lord Janardana, whose expansive eyes are as broad and beautiful as the petals of a blooming lotus flower! From your navel springs the primeval lotus of creation, and you are the supreme independent Being, standing unmatched at the pinnacle of all gods. O Savior, please stand as the ultimate

protector and shield for all those who are intensely and single-mindedly devoted to you with deep spiritual love."

Word-by-Word Literal Meaning (*Padartha*)

- **Padma-patra**: The delicate petals (*patra*) of a blooming lotus flower (*padma*).
- **Vishāla-aksha**: Possessing wide, large, and beautifully broad (*vishāla*) eyes (*aksha*).
- **Padma-nābha**: He from whose navel (*nābha*) emerges the primordial cosmic lotus (*padma*).
- **Surottama (Sura-uttama)**: The absolute highest and most superior Being (*uttama*) among all the gods and celestial deities (*sura*).
- **Bhaktaanām**: For all the earnest devotees and seekers.
- **Anuraktaanaam**: For those who possess deep, intense, single-minded spiritual love and attachment (*anurāga*) toward the Divine.
- **Traataa**: The active Savior, Guardian, Shield, and Protector.
- **Bhava**: Please become, manifest, or stand as.
- **Janārdana**: Lord Janardana—He who destroys the sorrows of His devotees, and He who is actively prayed to by humanity for liberation.

The Esoteric Lens & Realizations

Padmapatra-vishālāksha padmanābha (The Watchful Creator)

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- Theological Truth: The Lord’s lotus-like gaze (*Ikshana*) is wide open, completely untainted by material flaws, and actively focused on the welfare of the cosmos.
- The "Why": He is addressed with broad lotus eyes (*Vishālāksha*) right beside His role as the cosmic creator (*Padmanābha*) to show His continuous vigilance. The seeker learns that the Master who created the massive universe from His navel does not remain distant or detached; His giant, compassionate eyes are actively wide open, watching over our daily struggles with absolute, objective care.

Surottama (The Supreme Pinnacle)

- *Theological Truth*: Firmly reinforces *Hari Sarvottamatva*. Lord Vishnu stands completely independent (*Svatantra*) at the absolute apex of the cosmic hierarchy (*Taratamya*), while all other deities are His dependent servants (*Kinkararu*).
- *The "Why"*: He is addressed as *Surottama* to build unshakeable confidence in the seeker's heart. It proves that we are not depending on minor worldly forces or passing celestial entities; our prayers are anchored directly to the absolute Supreme Power over all creation, whose authority can never be challenged or overruled by anyone.

Bhaktaanām anuraktaanaam traataa bhava (The Reward of Intimate Love)

- *Theological Truth*: *Bhakti* (devotion) combined with *Anurāga* (intense, loving attachment) is the sole path to attracting the Lord's liberating grace (*Prasada*).

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- *The "Why"*: The verse explicitly uses *Anuraktaanaam* to teach the functional secret of prayer. The seeker learns that Vishnu does not demand empty, mechanical rituals. He responds to genuine, heartfelt love. When a soul attaches its thoughts single-mindedly to Him, the independent Master takes it upon Himself to step forward and actively become our personal shield (*Traataa bhava*).

Janārdana (The Destroyer of Afflictions)

- *Theological Truth*: *Janārdana* means the one who removes the painful, heavy distress of human existence, and the one whom all living souls naturally turn to for ultimate freedom.
- *The "Why"*: He is called *Janārdana* at the absolute climax of the prayer as a direct call to action. The seeker learns that we do not have to silently suffer the heavy burdens of worldly anxiety or karma. By calling out to *Janārdana*, we invoke the specific aspect of the Lord that takes immense joy in actively shattering our miseries and guiding our souls to safety.

9

Vāsanād Vāsudevasya (The Eternal In-dweller)

वासनाद्वासुदेवस्य वासितं ते जगत्त्रयम् ।

सर्वभूतनिवासोऽसि वासुदेव नमोऽस्तु ते ॥

Vāsanād-vāsudevasya vāsitaṃ te jagat-trayam |
Sarva-bhūta-nivāso’si vāsudeva namo’stu te ||

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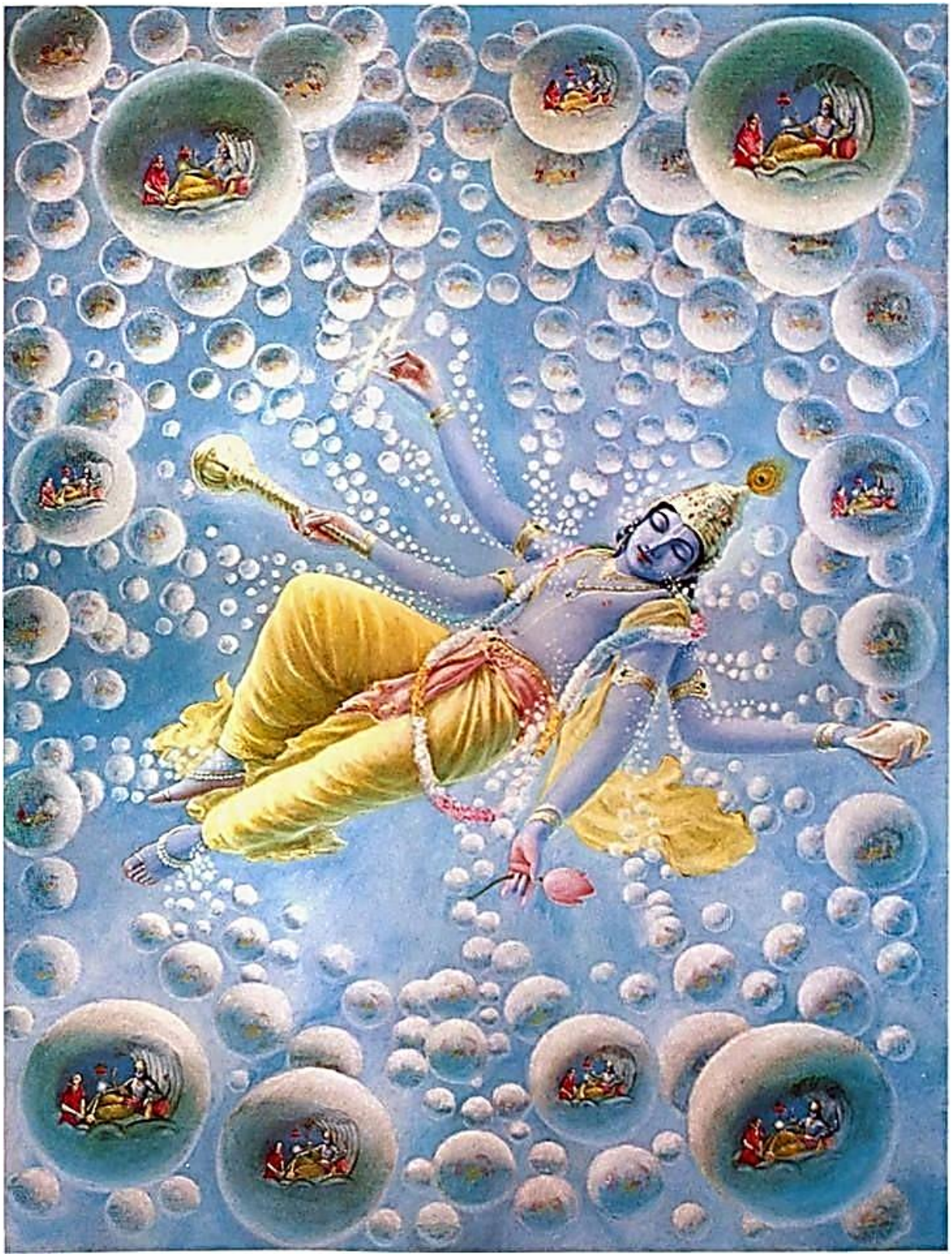

Summary of Meaning

"By the virtue of the divine, all-pervading fragrance and indwelling presence of Lord Vasudeva, all the three worlds are completely filled, sustained, and made fragrant. O Supreme Lord Vasudeva, you are the eternal, foundational dwelling place and sanctuary for every single living being in existence. I offer my respectful salutations unto you."

Word-by-Word Literal Meaning (*Padartha*)

- **Vāsanāt**: By the virtue of dwelling, residing within, and spreading His divine fragrance (*vāsanā*).
- **Vāsudevasya**: Of the Supreme Lord Vasudeva (He who is the all-pervading indweller and the luminous son of Vasudeva).
- **Vāsitam**: Filled, populated, sustained, and made beautifully fragrant.
- **Te**: By you / your.
- **Jagat-trayam**: All the three worlds and dimensions of existence (Bhur, Bhuvah, Svah).
- **Sarva-bhūta**: Of every single living being, entity, and element in creation.
- **Nivāsah**: The active dwelling place, home, shelter, and sanctuary.
- **Asi**: You are.
- **Vāsudeva**: O Lord Vasudeva!
- **Namah**: My respectful bow and salutations.
- **Astu**: May it be so / let there be.

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- **Te**: Unto you.

The Esoteric Lens & Realizations

Unpacking the functional cosmic purpose behind the omnipresent nature of Vasudeva.

Vāsanād-vāsudevasya vāsitaṃ te jagat-trayam (The Fragrance of the Divine)

- *Theological Truth*: The relationship between the Lord and the universe is explained through the word *Vāsanā* (fragrance). Just as a flower remains completely distinct from the scent it releases, Lord Vishnu remains completely independent (*Svatantra*) and untainted, even though His energy entirely permeates and fragrances the dependent material world (*Asvatantra*).
- *The "Why"*: He is praised for fragrancing the three worlds to reveal His invisible, loving maintenance. The seeker learns that we do not need to physically look across the sky to find God. Just as scent is invisibly woven into a flower or a breeze, His presence is beautifully woven into the very fabric of our daily existence, sweetening and sustaining our lives from within.

Sarva-bhūta-nivāso'si (The Ultimate Sanctuary)

- *Theological Truth*: *Nivāsa* means home. Every single living soul (*Jiva*) is an eternal traveler in the cycle of birth and death, but their ultimate, true root-location and resting place is within the consciousness of the Lord.
- *The "Why"*: He is called the dwelling place of all beings to permanently cure the heavy existential loneliness of human life. The seeker realizes that we are never truly homeless,

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unprotected, or abandoned. No matter where we wander or what karma we face, our souls are actively cradled, sheltered, and resting inside the safe, eternal home of the Supreme Being.

Vāsudeva namo'stu te (The Sovereign Anchor)

- *Theological Truth*: The name *Vāsudeva* is split esoterically into two roots: *Vāsu* (The one who covers and lives everywhere) and *Deva* (The one who is brilliantly luminous and playful). He is the solitary master who acts as both the container and the content of the cosmos.
- *The "Why"*: We bow to *Vāsudeva* to ground our minds in absolute psychological safety. The seeker learns that the external world is not a chaotic mess of random elements. Every atom, every situation, and every living entity is occupied and managed by a brilliantly radiant, benevolent Master. Bowing to Him allows the soul to dissolve its anxieties, knowing it is fully protected by the ultimate Indweller.

Namostu Anantāya (The Infinite Purusha) 10

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।

सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटियुगधारिणे नमः ॥

(ब्रह्मोवाच)

Namostu anantāya sahasra-mūrtaye |
Sahasra-pādākshi-shiroru-bāhave ||
Sahasra-nāmne purushāya shāshvate |
Sahasra-koti-yuga-dhārine namah ||

(Brahma Uvacha)

VISWAVIRAT SWARUPAM
विश्व विराट स्वरूप
SREEMAD GEETHALAYA,

Summary of Meaning

"Lord Brahma said: I offer my continuous salutations unto the infinite Lord, who manifests in thousands of transcendental forms. He possesses thousands of feet, eyes, heads, thighs, and arms. He is known by thousands of holy names, He is the eternal Supreme Being, and He is the solitary master who effortlessly sustains thousands of crores of cosmic ages."

Word-by-Word Literal Meaning (*Padartha*)

- **Namah**: Salutations or bowing in deep humility.
- **Astu**: May it be so / let there be.
- **Anantāya**: Unto the One who is infinite, boundless, and free from any limitations of time, space, or matter (*Ananta*).
- **Sahasra-mūrtaye**: Unto Him who possesses thousands (infinite) of distinct, flawless, and auspicious forms (*mūrti*).
- **Sahasra-pāda-akshi-shiroru-bāhave**: He who has thousands of feet (*pāda*), eyes (*akshi*), heads (*shira*), thighs (*uru*), and arms (*bāhu*).
- **Sahasra-nāmne**: Unto Him who is addressed and glorified by thousands of holy names.
- **Purushāya**: Unto the Supreme Omnipotent Being who resides within the heart of all creation (*Purusha*).
- **Shāshvate**: Unto the One who is eternal, timeless, and completely unchanging (*Shāshvata*).
- **Sahasra-koti**: Thousands of crores (billions).

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- **Yuga-dhārine**: Unto the solitary Sovereign who carries, upholds, and sustains (*dhārine*) the vast epochs of cosmic time (*yuga*).
- **Namah**: My respectful obeisances unto Him.

The Esoteric Lens & Realizations

Namostu anantāya sahasra-mūrtaye (The Infinite Forms)

- *Theological Truth*: In the Madhva tradition, the word "Sahasra" literally means "thousands," but esoterically it stands for *Ananta*—countless and infinite. Unlike schools that claim God drops His form to become ultimate reality, this verse explicitly proves that His ultimate reality *is* His infinite, distinct, completely real, and auspicious forms (*Anek Rupa*).
- *The "Why"*: He is praised as *Sahasra-mūrtaye* to expand human consciousness. The seeker learns that the Lord is never restricted to just one image or one location. He can manifest in infinite places simultaneously to answer the prayers of countless souls at the exact same moment.

Sahasra-pādākshi-shiroru-bāhave (The Infinite Limbs)

- *Theological Truth*: This is a direct alignment with the ancient *Purusha Sukta*. Every single limb of His cosmic form is made of pure, unadulterated knowledge and bliss, and functions with absolute independence.
- *The "Why"*: He is described with thousands of eyes, ears, and hands to reveal His total omnipresence and active governance. The seeker realizes that we can never be hidden from His sight, nor can we ever wander away from His reach. His thousands of arms are permanently extended across the

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cosmos, ready to catch and lift the soul out of the mire of material existence.

Sahasra-nāmne purushāya shāshvate (The Eternal Purusha)

- *Theological Truth*: *Purusha* means the primary Indweller who fills the entire universe (*Puri-shayana*). He is *Shāshvata*—completely unaffected by the creation and destruction of the material world.
- *The "Why"*: He is called *Shāshvate* to provide the ultimate anchor for faith. In a worldly life where everything changes, decays, and passes away, this attribute guarantees that the Lord remains the one constant, unchanging Protector. His names are infinite because His glories are infinite; chanting any of them links our transient minds to His eternal permanence.

Sahasra-koti-yuga-dhārine namah (The Master of Deep Time)

- *Theological Truth*: This highlights His complete independence (*Svatantra*) over time (*Kala*). While billions of ages (*Yugas*) pass and destroy civilizations, the Lord carries (*Dhārine*) the weight of time effortlessly.
- *The "Why"*: He is called the upholder of thousands of crores of *Yugas* to erase our immediate anxieties about the future. The seeker attains profound peace, realizing that our short human lifespan and our fleeting worldly troubles are completely known, managed, and safely sheltered by the absolute Master of cosmic time.

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Conclusion: The Gateway of Meditation

With the successful exploration of these foundational verses, we conclude this commentary on the *Dhyana Shlokas*. What began as a traditional invocation reveals itself to be a complete, step-by-step ladder for human consciousness—leading the mind from beholding the pristine beauty of the Lord's form, to surrounding itself with His armored protection, expanding into His vast universal majesty, and finally resting in the absolute peace of His all-pervading presence as **Bhagawan Vasudeva**.

By moving beyond literal translations and uncovering the deep, functional **"Why"** behind every divine attribute, ornament, and weapon, this *Bhashya* delivers a realistic (*Yathartha*) roadmap for daily spiritual practice. The ultimate realization for the seeker is to recognize that the attributes of Vishnu are not passive descriptions to be mechanically memorized. They are active, living demonstrations of how the completely Independent Supreme Being (*Svatantra*) continuously governs the cosmos, shatters worldly anxieties, and extends His boundless grace (*Prasada*) to protect His dependent servants (*Kinkararu*).

Let this transformed awareness now be carried into your daily practice. Chanting should no longer remain a mechanical repetition of words, but a conscious, living encounter with the Divine.

श्री कृष्णार्पणमस्तु

नाहं कर्ता हरिः कर्ता - हरिः कर्ता हि केवलम्

हरी सर्वोत्तम - वायू जीवोत्तम

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DHYANA SLOKAS - LYRICS

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकते मौक्तिकानाम् ।
मालाक्लुप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ॥
शुभ्रैरभ्रैरदभ्रैरुपरि विरचितैर्मुक्तपीयूषवर्षैः ।
आनन्दी नः पुनीयादरिनलिनगदाशङ्खपाणिर्मुकुन्दः ॥ 1

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्रसूर्यौ च नेत्रे ।
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ॥
अन्तस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः ।
चित्रं रंरम्यते तं त्रिभुवनवपुषं विष्णुमीशं नमामि ॥ 2

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यम्
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥ 3

मेघश्यामं पीतकौशेयवासं श्रीवत्साङ्कं कौस्तुभोद्भासिताङ्गम् ।
पुण्योपेतं पुण्डरीकायताक्षं विष्णुं वन्दे सर्वलोकैकनाथम् ॥ 4

सशङ्खचक्रं सकिरीटकुण्डलं सपीतवस्त्रं सरसीरुहेक्षणम् ।
सहारवक्षःस्थलशोभिकौस्तुभम् नमामी विष्णुं शिरसा चतुर्भुजम् ॥ 5

छायायां पारिजातस्य हेमसिंहासनोपरि
आसीनमम्बुदश्याममायताक्षमलङ्कृतम् ।
चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कित वक्षसं
रुक्मिणी सत्यभामाभ्यां सहितं कृष्णमाश्रये ॥ 6

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वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी ।

श्रीमन्नारायणो विष्णुर्वासुदेवोऽभिरक्षतु ॥ 7

पद्मपत्र विशालाक्ष पद्मनाभ सुरोत्तम ।

भक्तानामं अनुरक्तानां त्राता भव जनार्दन ॥ 8

वासनाद्वासुदेवस्य वासितं ते जगत्त्रयम् ।

सर्वभूतनिवासोऽसि वासुदेव नमोऽस्तु ते ॥ 9

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।

सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटियुगधारिणे नमः ॥ 10

ಕ್ಷೀರೋದನ್ವತ್ಪ್ರದೇಶೇ ಶುಚಿಮಣಿವಿಲಸತ್ಸೈಕತೇ ಮೌಕ್ತಿಕಾನಾಮ್ ।
ಮಾಲಾಕ್ಲುಪ್ತಾಸನಸ್ಥಃ ಸ್ಫಟಿಕಮಣಿನಿಭೈರ್ಮೌಕ್ತಿಕೈರ್ಮಣ್ಡಿತಾಙ್ಗಃ ॥
ಶುಭ್ರೈರಭ್ರೈರದಭ್ರೈರುಪರಿ ವಿರಚಿತೈರ್ಮುಕ್ತಪೀಯೂಷವರ್ಷೈಃ ।
ಆನನ್ದೀ ನಃ ಪುನೀಯಾದರಿನಲಿನಗದಾಶಙ್ಖಪಾಣಿರ್ಮುಕುನ್ದಃ ॥ 1

ಭೂಃ ಪಾದೌ ಯಸ್ಯ ನಾಭಿರ್ವಿಯದಸುರನಿಲಶ್ಚನ್ದ್ರಸೂರ್ಯೌ ಚ ನೇತ್ರೇ ।
ಕರ್ಣಾವಾಶಾಃ ಶಿರೋ ದ್ಯೌರ್ಮುಖಮಪಿ ದಹನೋ ಯಸ್ಯ ವಾಸ್ತೇಯಮಬ್ಧಿಃ ॥
ಅನ್ತಸ್ಥಂ ಯಸ್ಯ ವಿಶ್ವಂ ಸುರನರಖಗಗೋಭೋಗಿಗನ್ಧರ್ವದೈತ್ಯೈಃ ।
ಚಿತ್ರಂ ರಂರಮ್ಯತೇ ತಂ ತ್ರಿಭುವನವಪುಷಂ ವಿಷ್ಣುಮೀಶಂ ನಮಾಮಿ ॥ 2

ಶಾನ್ತಾಕಾರಂ ಭುಜಗಶಯನಂ ಪದ್ಮನಾಭಂ ಸುರೇಶಂ
ವಿಶ್ವಾಧಾರಂ ಗಗನಸದೃಶಂ ಮೇಘವರ್ಣಂ ಶುಭಾಙ್ಗಮ್ ।
ಲಕ್ಷ್ಮೀಕಾನ್ತಂ ಕಮಲನಯನಂ ಯೋಗಿಭಿರ್ಧ್ಯಾನಗಮ್ಯಮ್
ವನ್ದೇ ವಿಷ್ಣುಂ ಭವಭಯಹರಂ ಸರ್ವಲೋಕೈಕನಾಥಮ್ ॥ 3

ಮೇಘಶ್ಯಾಮಂ ಪೀತಕೌಶೇಯವಾಸಂ ಶ್ರೀವತ್ಸಾಙ್ಕಂ
ಕೌಸ್ತುಭೋದ್ಭಾಸಿತಾಙ್ಗಮ್ ।

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ಪುಣ್ಯೋಪೇತಂ ಪುಣ್ಡರೀಕಾಯತಾಕ್ಷಂ ವಿಷ್ಣುಂ ವನ್ದೇ
ಸರ್ವಲೋಕೈಕನಾಥಮ್ || 4

ಸಶಙ್ಖಚಕ್ರಂ ಸಕಿರೀಟಕುಣ್ಡಲಂ ಸಪೀತವಸ್ತ್ರಂ ಸರಸೀರುಹೇಕ್ಷಣಮ್ |
ಸಹಾರವಕ್ಷಃಸ್ಥಲಶೋಭಿಕೌಸ್ತುಭಮ್ ನಮಾಮೀ ವಿಷ್ಣುಂ ಶಿರಸಾ
ಚತುರ್ಭುಜಮ್ || 5

ಛಾಯಾಯಾಂ ಪಾರಿಜಾತಸ್ಯ ಹೇಮಸಿಂಹಾಸನೋಪರಿ
ಆಸೀನಮಮ್ಬುದಶ್ಯಾಮಮಾಯತಾಕ್ಷಮಲಙ್ಕೃತಮ್ |
ಚನ್ದ್ರಾನನಂ ಚತುರ್ಬಾಹುಂ ಶ್ರೀವತ್ಸಾಙ್ಕಿತ ವಕ್ಷಸಂ
ರುಕ್ಮಿಣೀ ಸತ್ಯಭಾಮಾಭ್ಯಾಂ ಸಹಿತಂ ಕೃಷ್ಣಮಾಶ್ರಯೇ || 6

ವನಮಾಲೀ ಗದೀ ಶಾರ್ಙ್ಗೀ ಶಙ್ಖೀ ಚಕ್ರೀ ಚ ನನ್ದಕೀ |
ಶ್ರೀಮನ್ನಾರಾಯಣೋ ವಿಷ್ಣುರ್ವಾಸುದೇವೋಽಭಿರಕ್ಷತು || 7

ಪದ್ಮಪತ್ರ ವಿಶಾಲಾಕ್ಷ ಪದ್ಮನಾಭ ಸುರೋತ್ತಮ |
ಭಕ್ತಾನಾಮಂ ಅನುರಕ್ತಾನಾಂ ತ್ರಾತಾ ಭವ ಜನಾರ್ದನ || 8

ವಾಸನಾದ್ವಾಸುದೇವಸ್ಯ ವಾಸಿತಂ ತೇ ಜಗತ್ತ್ರಯಮ್ |
ಸರ್ವಭೂತನಿವಾಸೋಽಸಿ ವಾಸುದೇವ ನಮೋಽಸ್ತು ತೇ || 9

ನಮೋಽಸ್ತ್ವನನ್ತಾಯ ಸಹಸ್ರಮೂರ್ತಯೇ ಸಹಸ್ರಪಾದಾಕ್ಷಿಶಿರೋರುಬಾಹವೇ
|
ಸಹಸ್ರನಾಮ್ನೇ ಪುರುಷಾಯ ಶಾಶ್ವತೇ ಸಹಸ್ರಕೋಟಿಯುಗಧಾರಿಣೇ ನಮಃ ||
10

ಕ್ಷೀರೋದನ್ವತ್ಪ್ರದೇಶೇ ಶುಚಿಮಣಿವಿಲಸತ್ಸೈಕತೇ ಮೌಕ್ತಿಕಾನಾಮ್ |
ಮಾಲಾಕ್ಲುಪ್ತಾಸನಸ್ಥಃ ಸ್ಫಟಿಕಮಣಿನಿಭೈರ್ಮೌಕ್ತಿಕೈರ್ಮಣ್ಡಿತಾಙ್ಗಃ ||
ಶುಭ್ರೈರಭ್ರೈರದಭ್ರೈರುಪರಿ ವಿರಚಿತೈರ್ಮುಕ್ತಪೀಯೂಷವರ್ಷೈಃ |
ಆನನ್ದೀ ನಃ ಪುನೀಯಾದರಿನಲಿನಗದಾಶಙ್ಖಪಾಣಿರ್ಮುಕುನ್ದಃ || 1

ಭೂಃ ಪಾದೌ ಯಸ್ಯ ನಾಭಿರ್ವಿಯದಸುರನಿಲಶ್ಚನ್ದ್ರಸೂರ್ಯೌ ಚ ನೇತ್ರೇ |

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కర్ణావాశాः శిరో ద్యౌర్ముఖమపి దహనో యస్య వాస్తేయమబ్ధిः ||
అన్తస్థం యస్య విశ్వం సురనరఖగగోభోగిగన్ధర్వదైత్యైः |
చిత్రం రంరమ్యతే తం త్రిభువనవపుషం విష్ణుమీశం నమామి || 2

శాన్తాకారం భుజగశయనం పద్మనాభం సురేశం
విశ్వాధారం గగనసదృశం మేఘవర్ణ శుభాఙ్గమ్ |
లక్ష్మీకాన్తం కమలనయనం యోగిభిర్ధ్యానగమ్యమ్
వన్దే విష్ణుం భవభయహరం సర్వలోకైకనాథమ్ || 3

మేఘశ్యామం పీతకౌశేయవాసం శ్రీవత్సాఙ్కం కౌస్తుభోద్భాసితాఙ్గమ్ |
పుణ్యోపేతం పుణ్డరీకాయతాక్షం విష్ణుం వన్దే సర్వలోకైకనాథమ్ || 4

సశఙ్ఖచక్రం సకిరీటకుణ్డలం సపీతవస్త్రం సరసీరుహేక్షణమ్ |
సహారవక్షఃస్థలశోభికౌస్తుభమ్ నమామీ విష్ణుం శిరసా చతుర్భుజమ్ || 5

ఛాయాయాం పారిజాతస్య హేమసింహాసనోపరి
ఆసీనమమ్బుదశ్యామమాయతాక్షమలఙ్కృతమ్ |
చన్ద్రాననం చతుర్బాహుం శ్రీవత్సాఙ్కిత వక్షసం
రుక్మిణీ సత్యభామాభ్యాం సహితం కృష్ణమాశ్రయే || 6

వనమాలీ గదీ శార్ఙ్గీ శఙ్ఖీ చక్రీ చ నన్దకీ |
శ్రీమన్నారాయణో విష్ణుర్వాసుదేవోఽభిరక్షతు || 7

పద్మపత్ర విశాలాక్ష పద్మనాభ సురోత్తమ |
భక్తానామం అనురక్తానాం త్రాతా భవ జనార్దన || 8

వాసనాద్వాసుదేవస్య వాసితం తే జగత్త్రయమ్ |
సర్వభూతనివాసోఽసి వాసుదేవ నమోఽస్తు తే || 9

నమోఽస్త్వనన్తాయ సహస్రమూర్తయే సహస్రపాదాక్షిశిరోరుబాహవే |

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సహస్రనామ్నే పురుషాయ శాశ్వతే సహస్రకోటియుగధారిణే నమః || 10

kṣīrodanvatpradeśe śucimaṇivilasatsaikate mauktikānām |
mālākluptāsanasthaḥ
sphaṭikamaṇinibhairmauktikairmaṇḍitāṅgaḥ ||
śubhrairabhrairadabhrairupari viracitairmuktapīyūṣavarṣaiḥ |
ānandī naḥ punīyādarinalinagadāśaṅkhapāṇirmukundaḥ || 1

bhūḥ pādau yasya nābhirviyadasuranilaścandrasūryau ca netre
|
karṇāvāśāḥ śiro dyaurmukhamapi dahano yasya
vāsteyamabdhiḥ ||
antasthaṃ yasya viśvaṃ
suranarakhagagobhogigandharvadaityaiḥ |
citraṃ raṃramyate taṃ tribhuvanavapuṣaṃ viṣṇumīśaṃ namāmi
|| 2

śāntākāraṃ bhujagaśayanaṃ padmanābhaṃ sureśaṃ
viśvādhāraṃ gaganasadṛśaṃ meghavarṇa śubhāṅgam |
lakṣmīkāntaṃ kamalanayanaṃ yogibhirdhyānagamyam
vande viṣṇuṃ bhavabhayaharaṃ sarvalokaikanātham || 3

meghaśyāmaṃ pītakauśeyavāsaṃ śrīvatsāṅkaṃ
kaustubhodbhāsitāṅgam |
puṇyopetaṃ puṇḍarīkāyatākṣaṃ viṣṇuṃ vande
sarvalokaikanātham || 4

saśaṅkhacakraṃ sakirīṭakuṇḍalaṃ sapītavastraṃ
sarasīruhekṣaṇam |
sahāravakṣaḥsthalaśobhikaustubham namāmī viṣṇuṃ śirasā
caturbhujam || 5

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chāyāyāṃ pārijātasya hemasiṃhāsanopari
āsīnamambudaśyāmamāyatākṣamalaṅkṛtam |
candrānanaṃ caturbāhuṃ śrīvatsāṅkita vakṣasaṃ
rukmiṇī satyabhāmābhyāṃ sahitaṃ kṛṣṇamāśraye || 6

vanamālī gadī śārṅgī śaṅkhī cakrī ca nandakī |
śrīmannārāyaṇo viṣṇurvāsudevo'bhirakṣatu || 7

padmapatra viśālākṣa padmanābha surottama |
bhaktānāmaṃ anuraktānāṃ trātā bhava janārdana || 8

vāsanādvāsudevasya vāsitaṃ te jagattrayam |
sarvabhūtanivāso'si vāsudeva namo'stu te || 9

namo'stvanantāya sahasramūrtaye sahasrapādākṣiśirorubāhave
|
sahasranāmne puruṣāya śāśvate sahasrakoṭiyugadhāriṇe namaḥ
|| 10

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